El Excentrico

October 5, 1975



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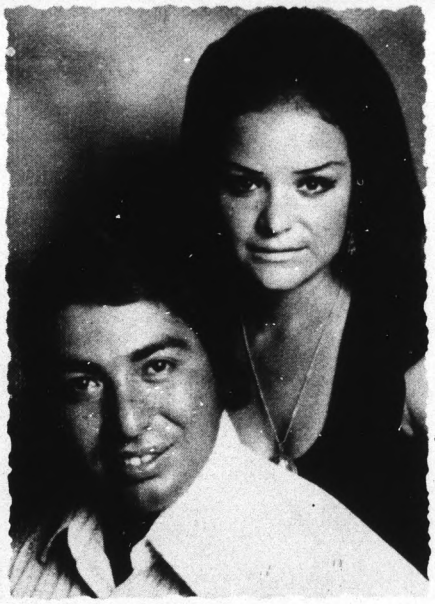




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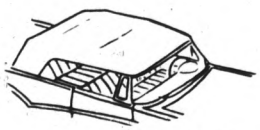




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Walking Tall - Part II

Crime-melodrama, American International Release; Produced by Charles Pratt; Directed by Earl Bellamy; stars Bo Svenson, Luke Askew, Noah Beery, Bruce Clover, Richard Jaekel. Stunt Co-ordinator, Carey Loftin; Music, Walter Scharf; Running Time, 109 minutes; MPAA Rating PG.

Walking Tall II is far less offensively violent than the original. Walking Tall II was the gory sleeper of 1973 which glorified do-it-yourself vigilante cops. Based on reformer Tennessee sheriff Buford Pusser, who died last August just before he was to play himself in this film.

Story wise, its the same old loaded, silent-pic plotting, with snow white good guys and heavies who practically drool with malice. Logan Ramsey, king of the rural jackets, assigns Luke Askew, John Chandler and Angel Tompkins to finish the job of killing Pusser. All their wiles fail. Pusser's character is so lucky in avoiding death traps that the plot resembles a reverse roadrunner cartoon.

But cartoon it is, since the evils being pursued are moonshine liquor, then law and order remains hypocritical. If Pusser's achievements had been such that only moonshining was left in his territory, he could have been considered a triumph of reform.

Those considerations aside, the film pursues its intended course. The original film was rated R; this one is more discreet and in the fact it is more interesting for the fact that the "good guys" seem to manifest less psychopathic behavior than in the original film.

Noah Beery, as Pusser's father, Lurene Tuttle as his mother and Bruce Clover encore their original roles. Richard Jaekel is new, good here as the race driver who fails to bump off Pusser. Carey Loftin, also encores, does a good job of stunts, which this time emphasizes crashes instead of gushing blood. The production values are top notch.

Race With the Devil

Supernatural/Chase film, 20th Century Fox; Stars Warren Oates, Peter Fonda, Loretta Swit and R. G. Armstrong. Music, Leonard Rosenthal; Second Unit Direction, Paul Knuckles; Written and Directed by Jack Starret; Running Time, 88 minutes; MPAA Rating PG.

This movie without a doubt is one of the best action movies of the year. I have seen over 150 this year alone and when I say one of the best I really mean it. It starts out with a very simple story and then goes to one ?&!* of a nightmare.

The story. Warren Oates and Peter Fonda are owners of a motorcycle shop and do a little racing on the side. After five years of never taking a day off, they finally arrange to take their first vacation. They, Oates and Fonda, take the vacation together with their wives in a motorhome. They leave on this "vacation" during January, because they don't want to run into the crowds. On their way, they decide to stop off the main road to relax for the evening. During that evening, Oates and Fonda accidentally watch a Satanic sacrifice that some devil worshipers perform by their campsite. They are caught spying and the rest of the film deals with them being chased by the worshipers.

The film moves at a very fast pace. Never in the 88 minutes does the action ever lag. It moves like a thirty minute TV show. That is due mostly to the tight script and the even tighter direction both by Jack Starret.

The stunts are well handled, and believe me there are plenty of them. They are under the direction of Paul Knuckles, a relative new-comer to second unit direction.

The acting is done well for this kind of picture. All the people involved turn in credible performances including the director, Starret as the gas station attendant.

If action movies with a flare of the supernatural are your thing, you won't regret the price of admission for this.

The theater that I had the pleasure of seeing this film was at the Studio Theater in downtown San Jose. Believe it or not you can get into the movie for no more than a dollar. They always show three movies, that is if you can sit that long. And the prices for the food is very reasonable. The theater is well kept and there has been quite a bit of money spent on remodeling the place with new rugs and sound system. They were also

playing at the time of Race With the Devil, Karado, the Hong Kong Kat & The Lords of Flatbush. In other words they try to give you more than your moneys worth and still have something for everyone. If a nice evening out at the movie is what you like to do but haven't had the money lately, you might try the Studio . . . a lot for little.

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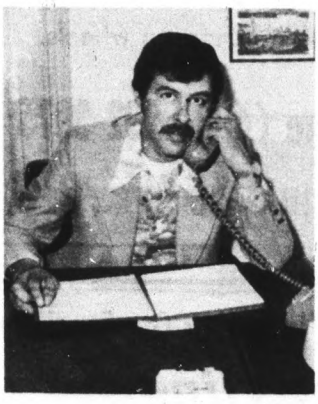


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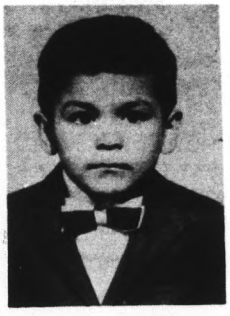


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EL AÑO DE LA MUJER

En diferentes lugares se estan haciendo juntas para discutir los derechos de la mujer. Es decir la Liberación Femenina.

Las delegadas que representan a la mujer son de diferentes nacionalidades y tienen sus reuniones en diferentes paises, su tópico de principal interés o su bandera es que la mujer debe tener los mismos derechos que el hombre, ya que su capacidad se considera igual que la del sexo masculino.

Pensando bien el asunto, me atrevo a pensar, que en lugar de ganar se exponen a perder. Sé que algunas personas estarán en desacuerdo con mi manera de pensar; pero voy a explicar por qué.

Por miles de años, o por lo menos, desde que se estableció la sociedad organizada, se ha visto a la mujer con ternura, como un ser que necesita una fuerza que la proteja, (De todas las especias que pueblan la Tierra, es único caso en que las hembras necesitan la protección del macho.) los individuos de la especie humana hemos sido enseñados a ver en la mujer al ser que debemos respetar, ayudar, protejer y defender, dándoles nuestra atención y nuestro cariño, en una palabra, nos han enseñado a venerarlas. Los poetas se han inspirado en la mujer más que en todas las demás bellezas de la creación, los hombres han amasado fortunas para obsequiar a la mujer con lujosas mansiones, joyas, automoviles y pieles; otros han llegado al crimen o al suicidio al no poder alcanzar el amor de una mujer.

Si la mujer ha tenido la veneración y la ternura del hombre, ¿para qué quiere ser igual que él?

Con la liberación, la mujer baja del pedestal en donde la ha colocado el hombre y el hombre pierde el objeto de su inspiración, el acicate para sus luchas y el santuario en donde encuentra el cariño y el amor que le hacen llevadera la existencia. Si la mujer con su liberación logra igualarse al hombre, perderá el sitial que por siglos ha ocupado en el corazón del hombre.

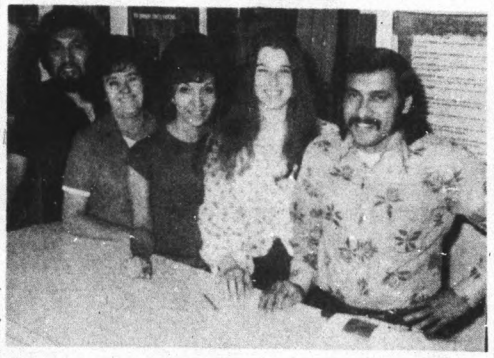
Se acabará la galantería para las damas, cederles el paso, darles el asiento, abrirles la puerta y otras pequeñas atenciones que les brindamos a ellas y que no le brindamos a las personas de nuestra mismo sexo; al tener los mismos derechos tendrán las mismas responsabilidades. Eso es igualdad. En el caso de salvamento en un accidente, ya no se dirá: Primero las mujeres y los niños, sino sálvese el que pueda. Si se trata de trabajos rudos o peligrosos, no se les darán sólo a los hombres, un hombre puede cargar un bulto de cien o más libras, pocas mujeres pueden hacerlo. Hay gran cantidad de trabajos que las mujeres no pueden hecer, aun cuando tengan el deseo y la voluntad de hacerlos.

Estoy de acuerdo en que la mujer no quiera ser la esclava del hombre; pero estoy en desacuerdo cuando quiere ser igual que el hombre.

Si ella quiere abandonar el pedestal en que la ha colocado el hombre, la pérdida será mayor que la ganancia.

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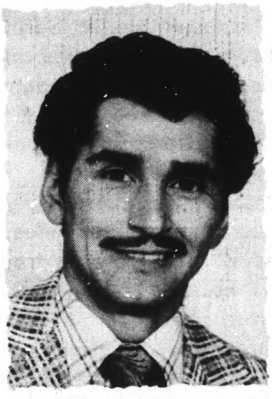
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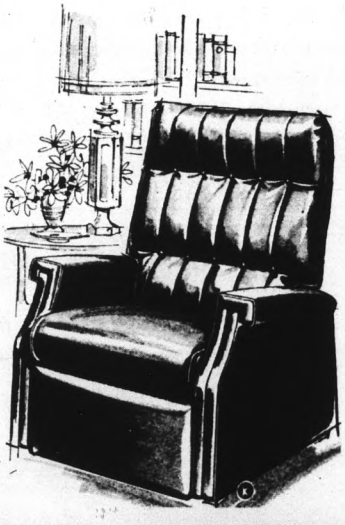
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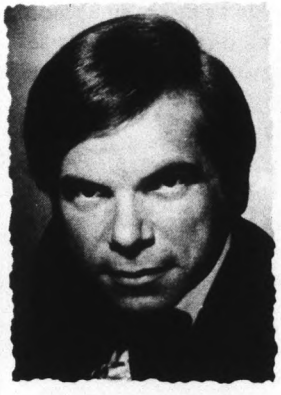


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Inez Gomez has been appointed director of Chicano affairs at the University of Santa Clara, succeeding Milton Ortega, who has accepted a position with the County of Alameda. A native of Chile, Miss Gomez, formerly an assistant dean at St. Mary's College, will coordinate programs involving minority students and assist in academic and personal counseling of Chicano undergraduates at the university.

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Cannery Job Opportunities Shrink With Urbanization

by LUIS G. JUAREZ

One of the oldest and largest employers in Santa Clara Valley's agribusiness is the canning industry. At one time during the late '40s and early '50s the valley's canneries employed more than 30,000 people during the peak of the season. The season usually starts about mid-May with the apricot crop and builds up momentum reaching its peak in August and September when the fruit salad and fruit cocktail are canned.

Over the last 35 years the majority of cannery workers have been Mexicans. This has been especially true in the last 20 years when Mexicans began to replace Italians and Portuguese in many of the cannery jobs.

A job in the cannery for a Mexican worker back in those days was considered a good "break" since most Mexicans found work only in the harvesting of the fruit. Picking fruit is the lowest and least desirable work in the business.

Today, many Mexican-American families that reside permanently in Santa Clara Valley are here because of the canning industry.

In the '60s as the valley's growth began to take most of the orchard land for urban use, a number of canneries were forced to move out closer to the source of the fruit supply.

The canneries that remained here set up a number of labor saving devices, automating entire processing lines eliminating thousands of workers.

Today Santa Clara Valley's canneries still employ about 12,000 workers during the peak of the season. The majority of the workers are Mexican-Americans.

Because of the seasonal nature of the cannery work, and the mobility of its labor force, the canning industry has not been the most generous employer, in terms of salaires and fringe benefits.

In the past, elections of officers for the cannery workers' unions have been held only after the majority of the labor force has been terminated at the end of the season.

In 1969, a group of cannery workers formed the Cannery Workers Committee. The object of the committee was to assist injured workers prepare their medical claims; inform the workers of their rights under the union contract; and investigate complaints of discrimination against the employer and the union.

The committee has been meeting every Sunday at 3:30 p.m. at Hardeman Hall of Sacred Heart Church, corner of Willow and Locust streets in San Jose. The meetings are held primarily to stimulate the participation of the workers in their union according to the Cannery Workers Committee.

In 1973, when the negotiations between the local Teamsters union and the valley canneries took place, the committee wanted modifications made in the new contract that would help alleviate the problems the workers had brought before the committee.

The committee also asked that clauses in the contract against United Farm Workers labor leader Cesar Chavez be eliminated and that the contract be published in Spanish also. Both requests were implemented by the union.

An additional important request made by the committee was implemented. This was to hold union elections during the peak of the season when most workers could participate. There was no response, however, to a number of other complaints the committee had brought to the attention of the union.

The committee does not feel that their interests are being adequately represented by the present union officers. They have, thereforee, organizd an election campaign and proposed their own slate of candidates.

The Cannery Workers Committee list of candidates are: President John Torres; Secretary-Treasurer Rudy Garcia; Business Agent Pete Naranjo; Trustees Paul Hernandez, Josephine Cobos and David Fuentes; Sergeant-At-Arms Carlos Quinones; Advisory Board Francisco Silverio and Luis E. Valcarcel.

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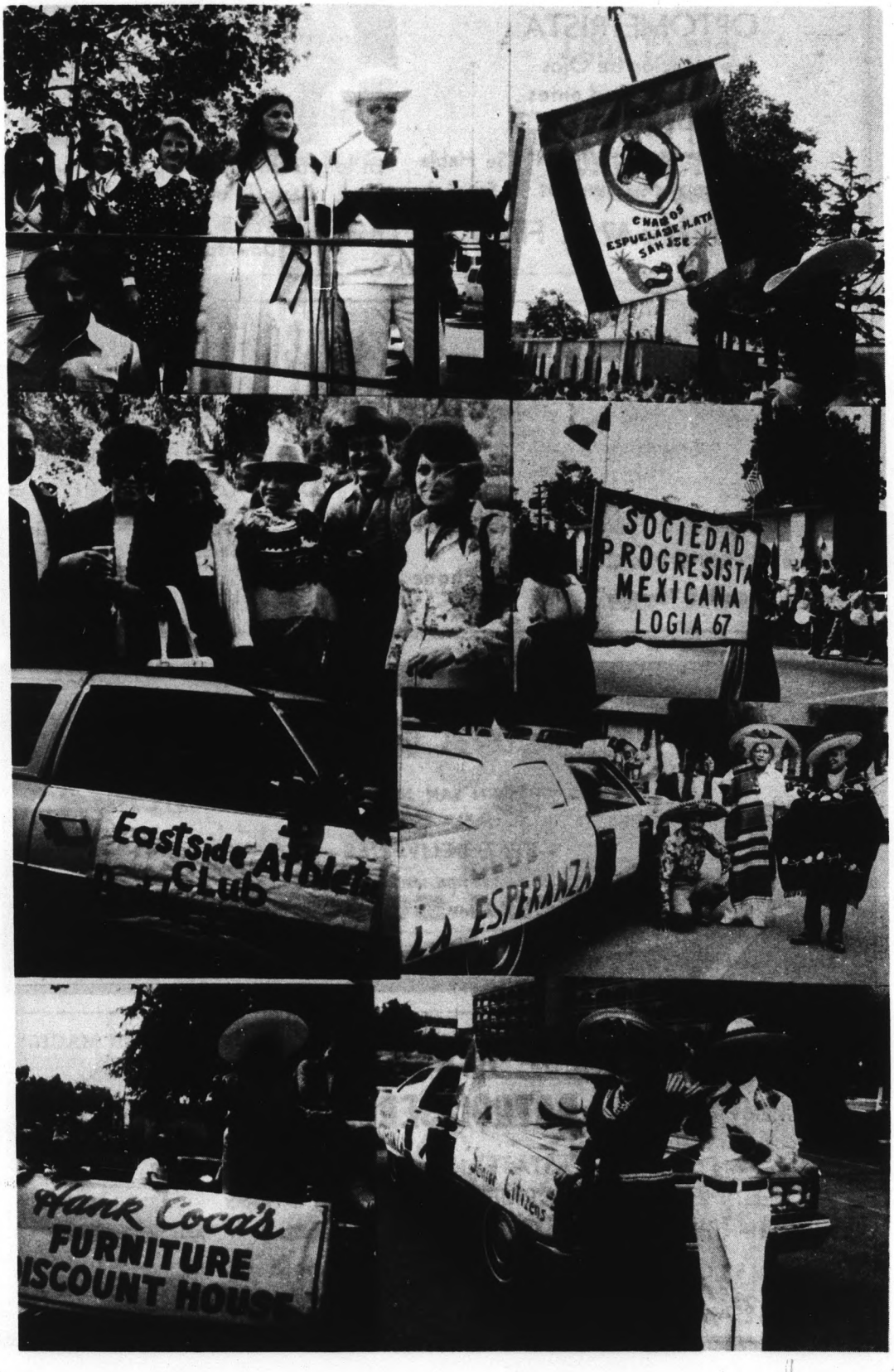
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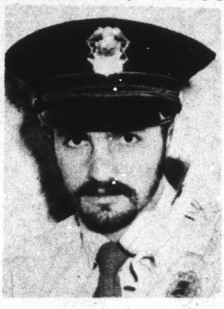
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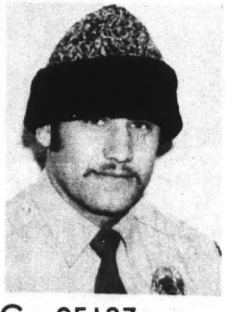
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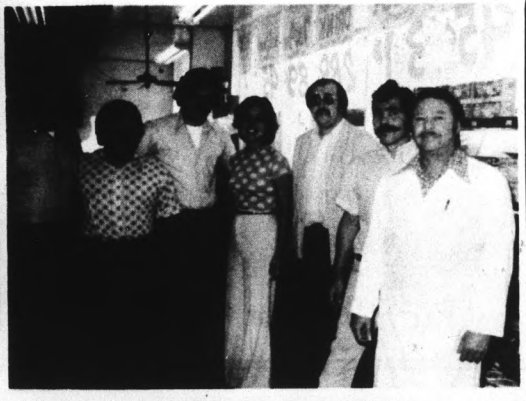
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About Housing

The Federal Fair Housing Act, as amended in 1974, prohibits discrimination in housing on the basis of sex, race, color, religion and national origin.

You should therefore be aware that it is unlawful, on the basis of sex, race, color, religion and national origin.

- to refuse to sel or rent a dwelling, to refuse to negotiate for the sale or rental of a dwelling, or to otherwise deny or make unavailable a dwelling;
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- to make, print or publish any notice, statement or advertisement with respect to sale or rental which indicates a preference, limitation, or discrimination;
- to represent that a dwelling unavailable for inspection, sale or rental when in fact such dwelling is available;
- to discriminate in the granting of financing of housing or in the terms and conditions of a loan;
- to deny access to membership in any multiple-listing service or real estate broker's organization.

If you become aware of discrimination in violation of the Fair Housing Act, you should call: the Urban Coalition in Palo Alto at H-O-U-S-I-N-G (call collect from anywhere in the Bay Area), or the Santa Clara County Office of Consumers Affairs, 299-2105.

About Food Stamps

Food stamp eligibility requirements underwent some changes this past summer, making more families now eligible to receive the food coupons.

On July 1, the adjusted monthly net income limits increased to the following amounts:

Number in Household	Amount
One	$215
Two	300
Three	427
Four	540
Five	640
Six	740
Seven	833
Eight	926

In determining a family's eligibility, certain expenses are deducted from the monthly income (such as local, state and federal income tax; union dues; retirement payments; medical costs; child care and shelter costs.)

Once all deductions are made, if the family's adjusted monthly net income falls within the above income brackets, the family would be eligible to receive food stamps.

Certification of eligibility is made solely by the County Department of Social Services. For more information, call the Department at 299-1121.

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Club San Felipe

Candy Veliz

The date is Saturday, October 25th. The event is a Halloween Dance, the place The Fiesta Latina Hall, located at 7th and Santa Clara in San Jose. The band of Henry (Sweet Pea) Dominguez will play what you want to hear and dance to. The time is 9:00 p.m. to 2:00 a.m., donation is $3.00 per person. Come one, come all!!! Remember there will be prizes for the FUNIEST, UGLIEST and MOST ORIGINAL costumes, so put yours on just like Armando Yanez—(Oop's, I wonder if he has a costume on?) with all the lovely ladies, join Imperial Valley California Club. Lots of fun for all. Bailamos?

The article below was written to the Mercury News by Lucia Rios and I reprinted here because I caught hell from La Confederacion because I drew a stereo-typed Chicanito. So I thought Lucia's comment co-insided with my sketch!

PROTEST

Editor: As an American-born Mexican, I protest the celebration of Mexico's Independence days (more than one, right). Why should we glorify Mexico here, when that country does nothing for its people. I can't understand why the Chicanos oppose being stereotyped and yet love to parade around in somberos and sarapes. Why doesn't the Confederacion go heckle the Mexican government and see how far they get, making demands on it.

LUCIA RIOS





On September 13th Club Eagle Pass had cess. Here are a couple of photos. First photo shows two lovely queens; out-going Queen, Diana Cardoway and 1975-76 Queen Sylvia Gomez. 2nd photo shows Sgt.-at-Arms Joe Castro, the two lovely Queens and Club President Mario Sanchez. Club Eagle Pass will have a New Year's Dance at the Dance Land Hall, more details in coming issues of this magazine. Congratulations to Club Eagle Pass.

Tino Castillo, Club San Felipe's President has been reading about the attempts on President Ford's life so Tino wants Club San Felipe to provide him with two body guards —Come on Tino, I know you are kidding! Si chuy!

Club San Felipe has a softball team and the boys want everyone to know that they are good losers.—Boys you are not good losers, you are perfect, you haven't won a game yet!

Photo below is Al Nueve Alianza. Their vocalist is Jesus Rafael and their Director is Juan Valverde. For their service you can contact Juan at 262-7480. Ladies and Gents this band is outstanding. Tell them Dulce told you. Bailamos?

WINO'S PARADISE

It look like the San Antonio Plaza is going to be a thing of beauty, that is unless the city doesn't keep a sharp eye on it, and it becomes a "Wino's Paradise."

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THOUGHT

A wise man changes his mind, a fool—Never.

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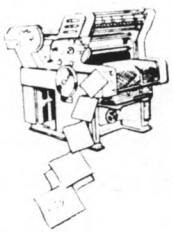


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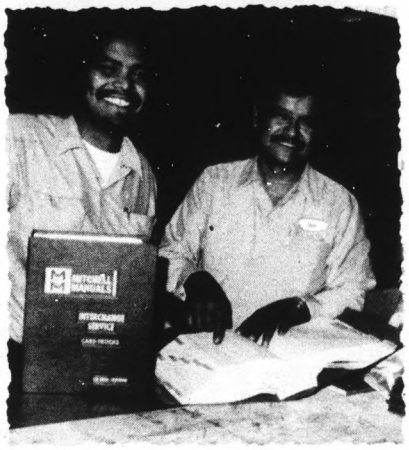


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Chicano Hunts Identity

by LUIS G. JUAREZ

These days no one hesitates calling Negroes, Blacks. Not long ago, this was not the case. The name changed from colored people to Negroes, to Blacks. Blacks is the accepted name for members of the group today, and everyone feels comfortable using it.

With our citizens of Mexican ancestry, its a different matter. Although it has also gone from Mexican to "Spanish" to Mexican-American to Chicano, people are still not sure what name to use when addressing members of the group.

The problem of what name to use would have been solved it the group had moved together culturally, but that has also not been the case.

Today, this ethnic group is basically split between the use of Mexican-American and Chicano. The reason for this difference is the various levels of acculturation in which members of the group find themselves. This is not true of the Black population. One has to realize that Blacks were brought to this country during a certain period of time. When importation of slaves ceased, voluntary migration of Blacks to this country became insignificant.

On the other hand, the Mexicans that were already here before the Anglo-Saxon westward migration were joined by thousands and thousands more Mexicans through a continuous migration that has seen high and low peaks but has never stopped.

The levels of acculturation among our people of Mexican origin, therefore, vary from those that maintain close ties with the culture and people of Mexico to those that have crossed the cultural line and no longer identify themselves with the people of Mexico. Between the two extremes exists many different acculturation levels.

Somewhere in the middle of the spectrum covering a wide span, and this includes the majority of our people of Mexican ancestry, we find the Mexican-Americans and the Chicanos.

First let me explain why I exclude the cultural extremes. In many cases, those who feel they are Mexicans do so because they were born in Mexico, spent all their childhood and at least part of their adult life in Mexico.

Those that crossed the cultural lines were born and raised in a predominately or all Anglo-Saxon neighborhood were little or never exposed to the Mexican culture.

Now in the central span of the cultural spectrum we find the Mexican-American, and there are those who have had a good dose of Mexican culture through their immigrant or first generation parents. They most likely grew up thinking they were more Mexican than anything else.

The term Chicano has been adopted by a growing group of Mexican-Americans who have been involved in a vigorous protest movement. These are young men and women who are desperately attempting to find an identity which had been lost.

The Chicano will eventually blend with the rest.

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El Fotografo de las ESTRELLAS

RICHARD DIAZ
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En el Baile de Gilreamo Rios en el Le Baron Hotel en San Jose, Ca. L-R: Domingo Gonzales, one of the best tailors in San Jose; Carolina Gonzales; Lori Gonzales and Ralph Gonzales from San Jose.





Kathy
Western Chuck Wagon



Channel 20 in San Jose, Sept. 14, 1975 at St. James Park. L-R: Rene de la Rosa, program director; Sandra Perez, Sacred Heart Queen; Cameraman and sportscaster, KEMO-TV; Sandra Escobar, Imperial Valley California Club treasurer and Juan A. Farces, also from Channel 20.

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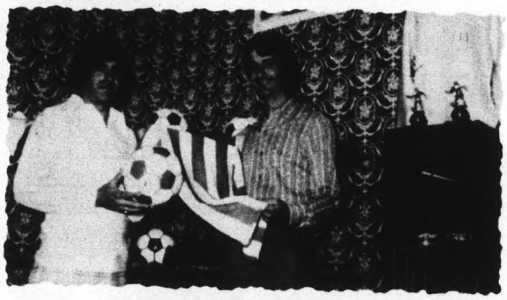


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